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The configuration of the terrain was so steep and dangerous that one could truly say that "a single man defending it could withstand 10,000 of the enemy." I learned that Mr. Wang's father, Wang I, had been ambushed and murdered here. When we had crossed the

[1492] mountains, I was exhausted and tried to ride the horse instead of walking. /128/ I had never ridden a horse before and sitting on its back, I swayed back and forth and was in constant danger of falling off. As the road was so steep and rugged, I finally felt that it was too dangerous to ride, so I had to dismount and go on foot. At five o'clock we arrived at Ta-ch'i and went to Wang Chao-i's house to spend the night.

In Ta-ch'i Li, Ch'i, Hsiao, and Miao all live together, and it was really an ideal place for investigation. Wang Chao-i's house was situated on top of a small hill, and in front of it was a fish pond and a vegetable garden. On all four sides were cultivated fields and beyond the fields lay the hamlets of the various groups; still farther on were countless rows of mountains. Looking down from this height, there were boundless vistas of scenery, the beauty of which could hardly be equaled. The house was made of rows of bricks and was unusually sturdy, and beside it was a stone house; its interior arrangements were lovely, almost comparable to that of an upper-class Chinese home. As I looked at it while leaning against the balustrade, a floating vision of the feudal castles of medieval Europe came before my eyes.

Sec--1 month, nineteenth day. (Friday)

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Today a funeral service in a Ch'i-Li family was being held in the neighboring village of Yen-sheng, and at eleven o'clock in the morning, after an early meal, we went there to watch. We also visited Huang Kung-ch'ing, the t'uan trustee of the Yen-sheng t'uan, whose two sons had once studied at the Chiang-ts'un Normal School in Canton. At Huang's house, we also met Li Hsi-ch'ing, a merchant from Lo-hui district, who told us that his father had come here to trade. Later on he inherited his father's business, and with his good

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443 business sense he had now accumulated a considerable amount of
 347 property. At Mr. Li's invitation, we went with him to Wen-hua
 market. This trading center was built only a few years ago, and now
 it had two streets and several ten's of thatched houses. The traders
 mostly were natives of the three districts of Wan-ning, Ling-shui,
 [347] and Lo-hui. The place appeared deserted. In the middle of the
 trading center was an elementary school, but as it was now winter
 vacation, we did not have a chance to inspect it.

437 Just then a Miao arrived at the trading center, bringing rice for
 barter. We bartered two package of tobacco, a tin tablespoon, and
 some needles for three sheng of rice (24 liang in a pint). Actually,
 when we began our reckoning, the value of his goods was greater than
 that of ours, but he was completely satisfied /129/ for he apparent-
 ly thought that he had gotten a good bargain. This also brings to
 light the condition of disparity in value, under which the bartering
 trade has been carried on between Chinese merchants and the Li and
 the Miao people.

796 At ten o'clock that evening, just as we were ready to go to bed,
 we suddenly heard the sound of gongs and drums approaching. On in-
 quiring of the workmen of the Wang family, we learned that in the

755 neighboring village the family of a sick man was putting on a t'iao

796 niang /"leaping women"/ service. This was something we did not
 want to miss, so we went in the dark to watch it. We did not know
 how far away it was, and all we could do was to go in the direction
 from which the sound of gongs and drums was coming. On the way
 we woke up the dogs in the village, and the sounds of barking began
 everywhere. When we reached the gates of the village, we saw

[201] under the moonlight a cordon of leaves at the entrance, which,
 according to Li custom, is a sign forbidding outsiders from entering
 the village. But since we had come such a long distance, we pre-
 tended not to see it and went ahead. When we reached the sick man's
 home, the t'iao niang had just begun. The three or four niang p'o
 /"old women"/ were all males. In the house hung five bronze gongs
 and a large drum, and with the disorderly striking of the former and
 thumping of the latter, a great confusion of noise was created. The

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Second month, twenty-first day. (Sunday)

124 At eleven o'clock in the morning we left for Wen-hua market. We had previously asked Mr. Li Hsi-ch'ing to get some of the Miao and Li of the vicinity to come here to meet us. Soon we saw the Miao headman /chia ch'ang/ of Pao-ch'a village, Wang Fu-shou arriving with a group of over 20 Miao men and women. But only a few Li people came. Mr. Yang Ch'eng-chih immediately began the task of taking physical measurements of the people there, photographing them, etc. The Miao struck me as a group of very likable people. We invited them to a feast at Mr. Li's store and presented them with some small gifts. Mr. Li's wife, a Li, was visibly displeased upon 648 seeing our bestowal of favor on the Miao. I was really puzzled by this, but later upon study I began to understand the complex relationship between these two groups, which can only be grasped by someone who has actually lived among them.

181 As we were returning from Wen-hua, three or four Miao men followed us closely. They complained to us about the hardships of their lives and earnestly begged us to take them along for schooling. Their desire for knowledge and education was so sincere and pressing that it amazed me greatly. This indicated the deep-hearted cry of the minority groups to which we sincerely hope the government will give special attention.

Second month, twenty-second day. (Monday)

487 Ten o'clock in the morning, we started off for a visit to the Miao 361 village of Pao-ch'a under the guidance of the Miao headman, Wang Fu-shou. The Miao live in the high mountains, /131/ and the path to the village was unusually winding and rugged. On the way we learned from Headman Wang that Headman Lu of Ang-chi village had a large collection of written records of the Miao. We were much excited and decided to head directly for that village first. Upon our 123 arrival the villagers appeared very much disturbed, being taken aback by the unexpected presence of strangers. I hurried immediately to find Headman Lu and explained to him the reason for our abrupt arrival. This allayed their suspicion.

796 breakfast much like the feast of the night
 252 before, but there was no soup. First pieces of
 [124] pork were cooked in the bowl over the fire,
 527 then other things in turn. I sat until noon
 with the old man and his second wife and
 found them very ready to answer questions
 about family history. The conversation led
 into that channel in an interesting way. The
 old man had been reading about Roosevelt in
 the newspaper and asked me questions, being
 most desirous of knowing whether there were
 many people named Lo in the United States.
 (The Chinese call Roosevelt "Lo Ssu-fu" and
 he thought Ssu-fu was his given name and Lo
 his surname.) I explained, and said that Roose-
 velt was a Dutch name, that Roosevelt's an-
 cestors had come from Holland to the United
 States. That led the old man to tell me of the
 migration of the ancestor of the Cowrie Shell
 Miao from Kiangsi which I have mentioned
 earlier.²

796 In the afternoon I found twelve of the vil-
 527 lage girls sitting around a fire at their usual
 place, but they had no visitors as yet. During
 the day children went around from house to
 house making bows from the waist or kneel-
 ing and knocking the head to the ground.
 They were given sunflower seeds and parched
 beans and peas. That evening the family had
 another feast similar to the others.

796 From this time on the men sat about the
 533 fires in the houses, the women about several
 527 fires at certain points in the village and just
 inside the wood. The same women usually
 composed each group, but now and then one
 would visit a group not her own. The girls
 now sat about two fires and their "chaper-
 ones" about the third, while Cowrie Shell
 Miao boys from other villages came each day.
 There was much playing on bamboo flutes
 which seemed to call for a certain tune. They
 sang such songs as the farewell to the bride
 a great deal and made up more words for it.
 One of the young men wrote out for me the
 song I have compared with the one from An-
 527 lung and called it a song sung along the road.
 796 The girls were all working on the embroidered
 292 overpiece. One day they put a turban on me
 123 which seemed to be half unmarried girls'

² See p. 8.

AKha A04
Miao AES

/2 cont. /

My journey and the working-up of its results enabled me to correct a great many contradictions and obvious errors which appear in the available literature on the Meau. Moreover, I was able to fill in gaps in the ethnography of this tribe as it was known to us. As far as the Akha are concerned, the hitherto available literature contains such scanty information about them that until now this tribe could be regarded as virtually unknown, except for a partial study of the religion by Telford and the little information by Scott.

Unless a source is expressly mentioned, the present work contains my own findings throughout. As a basis for the conclusions on colonial ethnology, I used my article, "Aufgaben der Kolonialethnologie /Problems of Colonial Ethnology/, " in Vol. I of the Grosse Völkerkunde. This applies also for the terminology. On every ethnographic expedition the problem of coming to an understanding with the natives creates special difficulty, and this often becomes the source of errors unless linguists trained in the language of the people to be studied take part in such an expedition. In our case this difficulty was overcome relatively well. Bun Ma, a Lao from Pre in northern Thailand, who, as a former teacher in a mission school, had mastered spoken and written English besides his mother tongue, proved to be an excellent interpreter and otherwise distinguished himself. In addition, I had hired a Chinese from Canton, named Ju Tschang, who for many years has resided in the Lao village of Nam Pun in northern Thailand. He spoke Haw, Meau, Lao, English, and some Phi Tong Luang and was at my disposal from time to time. Moreover, most of my Meau informants, especially the extremely intelligent chief, Tsai Tsai, from Nam Fa on the Thailand-Indochina border in northern Thailand, had mastered the language of the Haw as well as Lao. Thus, for my surveys among the Meau, good opportunities for reaching an understanding were provided by the Lao, Haw, /3/ and English languages. In practice this meant that I could have each sentence translated either by a Meau into Lao or by a Chinese or Lao interpreter into English.

Akha A04
Miao AE5

/3 cont. /

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In the beginning it was relatively difficult among the Akha. There I first had at my disposal a Lahu whom the Thailand district officer in Tsiengrai /Chiangrai/ had procured for me. Unfortunately, however, it turned out that this man's alleged linguistic knowledge was inadequate. It was therefore especially fortunate that in the Akha village of Kajaka on the Doy Tung Mountain in Northern Thailand I was able to obtain two men, both of whom spoke Lao relatively well. They were the older brother of the chief's wife, named lüdyä, and his younger brother, named bēdyē.

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For an understanding, therefore, in all cases it was not a matter of professional interpreters, but of intelligent men well versed in the languages, who had to be trained for our special purposes. The effort this involved was more than offset by eliminating the positively proverbial unreliability of many professional native interpreters.

As a matter of principle I tried to make my own immediate observations the point of departure for my questioning. For instance, my presence at a burial gave me the opportunity to penetrate into the conceptual world of the natives with respect to their beliefs regarding the soul and the realm of the dead. Since I directed the same questions on similar occasions in different places to informants who could not have consulted with one another, and since I also made sure that in each case the interpreters used belonged to different tribes, it was probably possible for me in most instances to recognize incorrect or mistaken statements promptly as such. In checking on contradictions that appeared, I succeeded in clarifying details that otherwise could hardly have been ascertained. Thanks to the unusually keen perceptive sense of my Sinoid interpreters, the ethnographic investigations made relatively quick progress. My wife's zealous co-operation was responsible for valuable findings.

I tried to direct my questions to those natives who in each instance were especially familiar with the subject, for only they could be expected to have a thorough knowledge of details in their fields. Thus, my informant for the political organization was either the chief of a village or I consulted a member of the council of elders, where such was present. On questions /4/ pertaining to the religious life I obtained information from the

/4 cont. /

shamans or from men who were reputed to have magic faculties. I believe that I thereby succeeded in reducing to a minimum the errors and misunderstandings that are unavoidable in ethnographic studies.

As a result of present conditions, the number of illustrations originally planned was reduced by the publisher. Hence I was unable to show through reproductions of original photographs (Ill. 1 to Ill. 108) supplementing the text all the cultural elements which would be pictorially comprehensible. I have tried to bridge this gap by inserting line drawings in the text (Fig. 1 to Fig. 431), most of which are based on original drawings by my wife. The chapters "Settlement and House Construction," "House Furnishings, Household and Kitchen Utensils," and "Clothing and Ornaments" were written independently by my wife.

Since this book is not a linguistic study and the language samples are merely necessary supplements to the ethnographic data, the spelling of native words has been simplified to correspond phonetically with German pronunciation. Where additional sounds were needed, English and French pronunciations were used. This gives the following pronunciations:

- ñ like ng in the /German/ word "Menge"
- h like ch in the /German/ word "nicht"
- x like ch in the /German/ word "Nacht"
- s like sch in the /German/ word "Schule"
- v like the English "v"
- w as in the English word "water"
- th as in the English word "thousand"
- y as in the English word "yes"
- ā nasal, like the French "an"
- ē nasal, like the French "vin"
- ō nasal, like the French "on"
- ū nasal, like the French "un"
- under a closed vowel, for example:
- ē as in /the German word/ "See"
- under an open vowel, for example:
- ē as in the French "mère."

AKha A04
Miao AES

/458 cont. /

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161 Thus, in recapitulation, it can be said that the number of the Akha and Meau living today, as well as the actual demographic movement, lie completely in obscurity. The Akha, too, may represent a considerable contingent of population, but it can hardly be assumed that it is a matter of anywhere near as mighty a bulk of population as the Meau. From my own observations I can say that in the case of both tribes it is a matter of thoroughly healthy people. As a consequence of the average number of children, from eight to twelve among the Akha and seven among the Meau, a strong increase of the population is to be presumed, in spite of high infant mortality, wherever there are no limiting factors, such as sickness (see the chapter, "Medicine"), crop failure, warlike events, or special laws of the political rulers of the country, which, of course, decisively influence the natural increase. /Ils. 86-91 appear here on unnumbered pages. /

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Chapter 31

Talent, Knowledge, Character, Morality, and Manners

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461 The Meau are a typical mountain people. They are by nature healthy, honest, sincere, not at all treacherous, and, above all, industrious. This is necessary in order to master the hard daily work that is to be done year in and year out. One seldom sees adults sit around idly. Among the Meau, whenever I summoned my informants for linguistic studies, they provided themselves beforehand with the necessary material for at least making string or rope during our conversations. They then worked mechanically while I conversed with them. These conversations and my observations of their daily life gave me a good opportunity to discover that the burden of everyday life had not made them morose. On the contrary, they are cheerful, merry, and, at the same time, very conscientious.

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